In this novel, James dramatises the dangers of a morality which is based on egocentric selfhood. An unrefined self acts on the instruments of selfishness, and thereby upsets the principles of moral order and human justice. It is significant that no character in *The Other House* is judged and condemned. By reasons of their egotism, Mrs, Beever, Paul Beever and Tony Bream have forfeited their right to sit in judgment over Rose Armiger. The withdrawl of Rose is to their advantage, and hence they remain silent about her crime. Their silence is symptomatic of their spiritual sullenness amounting to a moral abetment in her crime. In the murder of moral justice, symbolized in the murder of the child. Rose has been egged on by the egotism of Mrs. Beever, Tony Bream and others.

The moral presumption of Mrs. Beever, which constitutes her egotism, initiates the dark tragedy of the benighted souls. She interferes in the affairs of the master of the Bounds, because she regards herself more or less as his guardian angel. She believes that she can save Tony from the evil of Rose Armiger, and this presumptuous egotism of Mrs. Beever involves everyone in trouble. She plans the marriage of her son Paul with Jean with presumptuous confidence, and involves them in an embarrassing situation. In her anxiety to keep Rose away from Tony, she consents to Rose coming and staying in her own house, and this results in Rose exercising her evil influence on her own son, Paul Beever. The final withdrawl of Rose is secretly welcomed by Mrs. Beever because it assures the security of her own son. Although, earlier, Paul talks of protecting Rose, he is also relieved at her going, and has a feeling that a danger has been averted. The departure of Rose leaves the field clear for Tony and Jean to marry, for they are already secretly in love with each other. Even Tony's behaviour is not above reproach. His egotism lies in his over-demonstrative civility towards his friends and guests. Rose is not wholly to blame if she mistakes Tony's egotistical civility for love, and is thus encouraged in

her intentions on him.

Egocentricfty constitutes a denial to others of the privilege of independent existence and personal choice, (t leads to a gross and meddling interference with justice which to each individual must disclose itself as a free exercise of choice, love and charity. In *The Other House,* everyone seeks to exercise a centripetal control over the others who are symbolised as a collective 'persona' by the 'Other House', which is .not the physical alternative merely; but tfte mythical